

Journey To SachKhand

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Introduction

Articles about the journey to God's realm of Truth.

1. Trapped In The Infinite Loop Of Reincarnation

IK OANKAAR SATNAAM – PARAM JYOT – PURAN PARKASH

It is of prime importance for a soul to develop an understanding about the journey of the soul. The process of

leaving *the Origin, Ik Oankaar Satnaam,*

entering and staying in the mother's womb – Garabh, for nine months,

taking birth, and entering the world of *Maha Kaal, Ghore Kalyug, dark age,*

getting involved in the *game of Maya – Maya Da Khel,*

staying away from the Origin,

burning in the fire of desires,

controlled and run by the *Panj Doots,*

wasting life in the illusion of *Haumai – ego* and other mental sicknesses,

thus totally over powered by the Maya, death comes,

the soul goes back either in to the 8.4 Million species, or reborn as human depending upon the deeds during the previous lives.

If we can understand this cycle of life and death, then we can really try to learn how to get rid of this cycle of life and death. This has been defined as the worst sorrow in Gurbani, and we all have been going through this for ages. By learning to get relieved of this cycle of life and death we can overcome the highest sorrow and come out of this cycle forever. Let us try to understand the entire process in more detail.

Originally our soul has come from ***the Origin, The Mool*** as defined in the ***Mool Mantra as Ik Oankaar Satnaam. Also known as Braham, Param Jyot, Puran Parkash, Ik Ras, Atam Rus and Amrit.***

Therefore, our soul is a part of the Origin, to begin with or if we consider the original departure from the Origin of our soul, there is no difference between our soul and the Braham, since it is a part of the Braham so it is like Him, so it is the Param Atma, the eternal truth and being a part of the Origin, has all the divine qualities of the Origin, the Paar Braham.

As the soul departed the Almighty the next step was the transition in to this world of Maya through the womb of the mother. At the time of departing and also during its stay in the womb of the mother, the soul pledged to the Paar Braham Parmesar that it will perform according to the mandatory divine laws during its stay in the world.

The soul was like a clean piece of paper, the soul was as clean as Braham Himself, and so the soul promised to the Braham that it will :

stay as clean during its stay in the world,

remain undistracted by the distractions of the Maya and other worldly things,

remain above the 5 Thieves (Panj Doots),

abide by all the divine laws,

perform all the worldly duties but will stay unaffected by their outcome,

keep all the divine qualities of the Brahman,

perform according to the Will of the God,

perform all his/her actions and reactions in Puran Hukam,

work to serve the mankind

try and unite the rest of the population with the Almighty,

live a Completely Truthful Way Of Life (Puran Sachyari Rehat):

see the truth,

speak the truth,

hear the truth and

-serve the truth,

remain absorbed in the Almighty during its stay in this world,

move and stay on :

the path of the truth,

-the path of Seva, Simran and Parupkaar,

and when the end comes and the soul leaves the body, it will be as clean as it was at the time of original transition in to the womb of the mother.

The Almighty will then accept it back and absorb it in Himself and give it a place at His feet in the Dargah.

Such a clean soul will always remain at the Charans of Dhan Dhan Braham Parmesar, and by virtue of such divine qualities is also defined as a :

Pargatyeo Jyot, Puran Braham Gyani, a Puran Sant Satguru.

Manifested Divine Light. Complete Knower Of God. Perfect Saint , Guru of Truth.

These are the infinite qualities of the ***Infinity – Dhan Dhan Shree Akal Purakh***, and we should have remained absorbed in the Infinite part of Himself. This was :

the destination of our soul,

this is how we should have performed and remained,

this is how we should have lived our life,

this is how we should have done and remained one with Almighty.

But instead what happened to our soul; let us look at that.

As soon as we were born and our soul was transplanted in to this new body, the ***Maha Kaal, Ghore Kalyug, Dark Age*** surrounded us. And what is prevalent in this Dark Age – deadly and negative forces of Maya and deep mental sicknesses.

Even in our own family, our own parents, brothers, sisters and those who were not absorbed in the Almighty, were absorbed in the ***Panj Doots (5 Thieves), Asa (Hopes), Trishna(Desires), Mansha(Desires of The Mind), Raj(Luxuries), Joban(Youth), Dhan(Wealth), Maal(Dirt), Roop (Beauty), Ras (enjoyments), Gandh (filth)***. These are the deceiving and cheating illusions. They appear sweet and attractive but they are not so in the real sense. Why? Because they are responsible for taking our soul away from the Almighty.

The entire environment is polluted with these mental sicknesses, so how could we survive these deadly and poisonous viruses floating around us?

When a child is born it is considered to be the form of God Himself (Roop of Dhan Dhan Paar Braham Parmesar). Because it is clean as described in the previous paragraph. And it is truly so. He becomes less like God when he starts to progress in using his own five senses. Then his soul gradually disassociates himself from the Braham Jyot. He starts to move under the influence of the Maya. The servants of Maya are the Panj Doots, Asa, Trishna, Mansha, Raj, Joban, Dhan, Maal, Roop, Ras and Gandh. Therefore a normal human being operates under these thugs , cheats, illusions, unreal perceptions, and hence under the total control of Maya.

This Loop part of the Infinity (God) is the Sargun Saroop and represented by the Infinite Loop. The mathematical symbol of Infinity is also a loop -

∞

Maya plays and rules inside the Loop of Infinity. Breaking out of the loop we find the Braham, Puran Parkash, Param Jyot, Nirgun Saroop of Braham.

So the soul leaves the unbound Infinite Lord – *Nirgun Saroop part of Infinity* and gets trapped in the boundary of the *Infinite Loop (Sargun Saroop)* eventually after it enters in to a body, which is run by Maya.

When the child is born its Tenth Door is open, and until a child has its Tenth Door – Dassam Duaar open, the soul is in direct contact with the Infinite Part of Braham. As the child is over powered by the Maya, the Dassam Duaar closes and at this stage the soul comes under complete rule of Maya.

This closing of Dassam Duaar normally happens between the second and third year after birth. So if we can keep the child absorbed in Gurbani, by playing Kirtan and Gurbani by his side on a continuous basis, then the child can be saved from the effect of Maya.

But once the soul has been overpowered by the Maya, and has become under the full control of Maya then the possibility of getting out of the control of Maya becomes very remote. That is exactly the situation with the most of the masses. The entire population of souls is operating under the control of the Maya. There are only a few rare souls which are eternally blessed and are not under the control of the Maya. Such souls are Puran Sant Satgurus, Puran Braham Gyanis, and remain one with the Almighty. Such souls are served by the Maya and Maya remains at their feet. There remains no difference between Almighty and such eternally blessed and enlightened souls of Sant Satguru, Puran Braham Gyanis.

The soul living under the control of Maya keeps remaining cycling in the Loop of Infinity for ever, and that is true with every one of us. All of the souls that are not in Sach Khand and Heaven remain either in Hell, or in 8.4 Million Species (84 Lakh Junie), or in the human life. And we are no exception as such.

We all have been through this recycling process many a times, for example this kookar of Gur, Guru and Gursangat have been through this cycle of human lives 236 times, leaving aside the 84 Lakh Junie cycles.

The very vital and probably the most important question remains that what is the solution to this problem? How we can break this Loop of Infinity, the control of Maya on our soul? How can we break the barriers of the Maya and win over the Maya? How do we go back to the Origin – the Infinite Part of the Braham, and obtain salvation – Jivan Mukti? Let us try to find an answer to this question of vital dimensions, because the answer to this will decide the destination of our fate and soul, so listen carefully:

This kookar of the Gur, Guru and Gursangat will give some solutions to this very serious issue facing all of us. These solutions are not just mere words, but are based on actual physical eternal and spiritual experiences, under the Agam Anant Apaar Beant Gur Parsaadee Gur Kirpa of Dhan Dhan Shree Par Braham Parmesar and Dhan Dhan Sant Baba Jee, a Puran Sant Satguru, A Puran Braham Gyani.

The spiritual aspirations of some blessed people have already come true, and there are a lot of other Gursangat, who are Suhagans and are doing their Bhagtee in Karam Khand, while there are a few of them who are Sada Suhagans and doing the Seva in Sach Khand.

The solution to this problem of cycling inside the Loop of Infinity, means the cycle of life and death, remaining under the control of Maya for ever, is the Gur Parsaad and Gur Parsaadi.

But every one can't be blessed eternally right away, because it is all pre destined depending upon our deeds in the previous lives. If our good deeds – Punn Karams, from previous lives and also in this life have accumulated to that level when the Gur – Akal Purakh is pleased and He recognizes them and this is the point when our Gurparsaadi Game begins.

At this point Akal Purakh blesses us eternally by Himself, which is done to a very rare soul like Guru Nanak Patshah Ji. Or with the Gur Parsaadi Gur Sangat of a Puran Sant, a Puran

Braham Gyani, like Bhai Lehna Ji was blessed with the Gursangat of Dhan Dhan Guru Nanak Patshah Ji. So He became Guru Angad Dev Ji with the Gur Parsaadee Gur Kirpa of Dhan Dhan Guru Nanak Patshah Ji.

Only such a Puran Sant Satguru can:

give us Gur Parsaadi Naam – Ik Oankaar Satnaam,
eternally bless us,
open our Bajjar Kapaats,
enlighten us with the Gur Parsaadi Prabh Jyot,
make us Suhagan and Sada Suhagan by helping us complete our Bhagtee,
bless us with Braham Gyan by opening of the Dassam Duaar,
help us achieve the salvation,
help us to win over Panj Doots and eventually win over Maya completely,
help us to obtain the Param Padvi.

Then we break out of the Infinite Loop of Re-incarnation and go back in to the unbound part of the Infinity – Braham.

We have been very fortunate to be a part of this Gur Parsaadi Game under the eternal blessings of Dhan Dhan Sant Baba Ji, this is how we have been able to break this Loop of Infinity and merged in Dhan Dhan Shree Paar Braham Parmesar.

Since this is a Gur Parsaadee Game and every body's deeds are different and so is their fate and soul, so in order to be a part of the Gur Parsaadee Game, we should all pray to the Almighty to eternally bless us with His Gur Parsaadi Gur Kirpa, and keep on doing the Naam Simran.

Keep listening Gurbani and understanding Gurbani, practicing Gurbani in our daily life, earning humbleness, and follow all the mandatory divine laws, such as complete surrender to the Guru, and we will definitely be one day blessed with the Gur Parsaadi Game and so with Gur Parsaadi Gur Sangat and ***Gur Parsaadi Naam – Ik Oankaar Satnaam.***

In the end it is our most humble and earnest request at the Charans of the Gursangat to evaluate ourselves in light of the above divine wisdom and find out where exactly do we stand. If we are a part of the Gur Parsaadee Game then we are very fortunate and are on our way to break this Loop of Infinity and go back and merge in to the unbound Infinite Part of Braham – Nirgun Saroop, Puran Parkash, otherwise we should all concentrate and do whatever we can do to make our life truthful, and more meaningful in terms of practicing Gurbani and doing Simran Seva and Parupkaar.

We will definitely be getting closer to the Gur Parsaadee Game by doing so.

Dassan Das

2. Our Souls Are Ghosts

WITHOUT GUR PARSAADI NAAM OUR SOULS ARE GHOSTS, JINN BHOOOTS

The soul which is not moving on the path to Divinity is described as ghost in Gurbani. The souls which have already been filtered out through previous ages and have achieved the salvation have become Dhan Dhan. However, the remaining souls are like a garbage dump that has been involved in the cycle of life and death in this Dark Age of Kal Yug. Except for the Puran Sant, everyone is a part of this scum and garbage in this Age of utmost darkness. We cant put it more bluntly than that.

The darkness around our soul is the creation of our own mind and wisdom, which is governed by the Panj Doots. Our soul and mind is burning in the fire of desires of owning worldly comforts – Asa, Trishna, Mansha, and involving ourselves in the heinous Dargahi crimes of doing Nindya, Chugli and Bakhili of others, without paying any attention in putting our own house in order.

This is an absolute truth and need to be understood by us all in order to make our current life worthwhile and save our birth as a human. We can do this by working and moving on the path to discovering the Truth, to achieve salvation and be relieved of the cycle of life and death.

To understand it better and also for the sake of developing confidence in these divine truths, let us look at the following Salok of Dhan Dhan Guru Nanak Patshah Ji on page 556 of the Shabad Gyan Guru Saroop - Shri Guru Granth Sahib Ji:-

Salok mehlaa 1.

kalee andar naankaa jinnaan daa a-utaar.
put jinooraa dheea jinnooree joroo jinna daa sikdaar.

Dhan Dhan Paar Braham Parmesar Akal Purakh is addressing Guru Nanak Patshah Ji in His Primal Words - Dhur Ki Bani. God is telling Him that in this Dark Age of Kal Yug, wherever He looks, He sees only ghosts, Jinn Bhoots. The son has a soul of a ghost, the daughter is also a soul of a ghost and what to talk of the spouse, she is the leader of the ghosts!

At one level, this Salok means that if the mother is a bad soul, then such a womb will give birth to similarly bad souls. These souls are likened to ghosts – Jinn Bhoots. This is what is happening in this Dark Age of Kal Yug. Such souls are drenched and buried in the scum of mental sicknesses due to five vices and are burning in the fire of desires for worldly things. This has made these souls very selfish and separated them completely from the Almighty. What can bring these souls back to achieve their real objective of salvation is the Gurparsaadi Naam – Sat Naam. In a nutshell, those souls which are without Naam are defined as ghosts – Jinn Bhoots.

It is worth mentioning here that there are a lot of souls wandering in the universe, which due to their misdeeds in the previous lives have been heavily punished by the Dharam Raj and are punished to remain for a long time to remain as actual ghosts – Jin Bhoots. When their tenure of punishment finishes, which in some cases runs into thousands of years, then they are again given a chance to salvage themselves by coming back to human life. So at another level, the Shalok above also literally means that Jinn Bhoots, souls of ghosts, are taking human birth all over the world in this Dark Age of Kal Yug.

This divine knowledge is also supported by another Salok of Asa Di Vaar on page 468 of Shri Guru Granth Sahib Ji, by Dhan Dhan Guru Nanak Patshah Ji:-

salok mehlaa 1.

sach kaal koorh varti-aa kal kaalakh baytaal.
bee-o beej pat lai ga-ay ab ki-o ugvai daal.
jay ik ho-ay ta ugvai rutee hoo rut ho-ay.
naanak paahai baahraa korai rang na so-ay.
bhai vich khumb charhaa-ee-ai saram paahu tan ho-ay.
naanak bhagtee jay rapai koorhai so-ay na ko-ay. ||1||

This means that the Truth has disappeared from the world due to the dirt of all kinds of sins that are being committed by people in this dark age of Kal Yug. The darkness of Kal Yug has driven all the divinity out of our souls. We are so distracted from the effects of these sins that we are committing them daily in our lives. Our soul and mind has been covered by a thick layer of darkness. A dark layer created by the mental sicknesses under the influence of five vices and the fire of desires for achieving all kinds of worldly things under the influence of Maya. This dark layer around our soul and mind has extinguished the Divine Light - Jyot inside us, due to which our souls have become like ghosts – Jinn Bhoots.

Due to this darkness around the Divine Light inside us, we have resorted to all kinds of sins and misdeeds. Our actions and reactions have made us look like ghosts. The Divine Light can only be ignited with Gurparsaadi Naam – Sat Naam. In the absence of the eternal treasure of Gur Parsaadi Naam – Sat Naam, we have degraded our souls so much under this darkness of Kal Yug, that we are all looking like ghosts.

The souls which have seeded the Gur Parsaadi Naam – Sat Naam in their Hirda have been able to project the Divine Light – Jyot inside them. They have earned the objective of their human life, which is salvation – getting out of the cycle of life and death. Others are lost in the darkness of this Dark Age because they have not been able to have the seed of Gur Parsaadi Naam – Sat Naam, planted within. Sat Naam is the source, the seed - the Beej. Meaning, that Sat Naam is the Beej which is defined by the Mool Manter.

The distractions and doubts of the mind, under the influence of five vices and the fire of desires, are responsible for splitting the seed from the soul and mind. This means deviating from the Jyot of the Almighty that then restricts the plant of divinity growing inside our soul and mind.

Just like a sliced seed will never be able to become a plant, the mind and soul that have been damaged and ruined by these distractions and doubts to much are unable to provide a place for the seed - Beej - Naam to be planted and grown.

This is the reason why many people take a very long time to control the mind, whereas others are able to win over their minds in a shorter time and go into Samaadhi very quickly. Those souls have less scum of darkness surrounding their Divine Light – Jyot. It gets ignited sooner than others whose soul is more ghostly in nature.

Divinity grows faster in those souls who are more committed to the Almighty and surrender everything to the Guru. They take the Gur Mat and leave their own wisdom right away. Just like a plant will grow better in the right environment, the soul also grows in divinity with a full and complete commitment and belief and with concerted effort in that direction.

Divinity and spirituality grows inside our soul and mind only if we are God fearing and are committed to the Almighty with concerted effort and hard work. Under such circumstances, when the seed – Beej – Gur Parsaadi Naam – Sat Naam has been planted inside our mind and soul, nothing will distract our soul and mind and we will be able to complete our Bandgi with great ease and become an enlightened soul in this Dark Age of Kal Yug

In a nutshell, we can say that our soul, without the Gur Parsaadi Naam - Sat Naam, is like a ghost – Jinn Bhoot. But, if we have been blessed with the Gur Parsaadi Naam and we are making concerted efforts with full belief and commitment and we have completely surrendered ourselves to the Guru and Braham, then nothing can distract us. We keep on growing the divinity and spirituality inside us and eventually achieve salvation.

Dassan Dass

3. What Is Sach Khand?

Let us pray to Agam Agochar Anant Beyant Dhan Dhan Paar Braham Parmesar and Dhan Dhan Guru Ji, with folded hands and with Kottan Kot Dandaut Bandna at their Shree Charans, with a Garibi Ves Hirda, with utmost faith and trust, commitment and belief, devotion and love to help us understand in the eternally true sense the divine meaning of the Shabad “SACH KHAND”.

Shabad “SACH KHAND” comprises of two Shabads – “SACH” and Shabad “KHAND”.

Shabad “SACH” means the eternal truth – Nirgun Saroop Param Jyot Puran Parkash Dhan Dhan Paar Braham Parmesar Himself and Shabad “KHAND” means the place where this Nirgun Saroop Param Jyot Puran Parkash Dhan Dhan Paar Braham Parmesar appears in the physical spiritual sense.

SACH KHAND IS THE Hirda (spiritual heart) of a Puran Braham Gyani – a Puran Sant Satguru.

A Puran Sant Sarguru a Puran Sachyara Hirda (a purely truthful heart). He has earned :-

- Puran Sachyari Rehit – internal compliance,
- compliance of winning over the mind,

- compliance of winning over the Panj Doots,
- compliance of no desires,
- compliance of Puran Hukam – all His actions are under Puran Hukam,
- compliance of being Ek Drisht – Single Vision,
- compliance of becoming Nirbhao and Nirvair – fearless and without any animosity,
- loves every creation equally by seeing God in every creation,
- compliance of enjoying Atam Rus on a continuous basis,
- compliance of Rom Rom Naam Simran,
- compliance of listening to the Akhand Kirtan of Anhad Shabad in the Dassam Duaar on a continuous basis

A Puran Sant Sarguru is a Sada Suhagan with all the divine qualities carved in His Hirda.

Such a Hirda is the Sach Khand where God lives and operates through such a hirda in this world. Such a person sees, speaks, hears, delivers and serves only eternal truth – Ik Oankaar Satnaam. So a place where the eternal truth resides, where SAT resides, where eternity resides, where

Nirgun Sarop Param Jyot Puran Parkash Dhan Dhan Paar Braham Parmesar resides is “SACH KHAND”. Such a Hirda is a Puran Khalsa Hirda and is blessed with all the eternal treasures.

Dassan Das

4. From Pakhand (Hypocrisy) To Sach Khand

In continuation of our efforts with Gurkirpa to disseminate Puran Gyan – complete divine knowledge for Puran Bhagtee in very simple and easy to understand words, to our most respected Sangat, we are very humbly trying to help our Sangat in understanding the meaning of Pakhand (hypocrisy) and Pakhandi(hypocrite) in the following text.

This will provide us all with a yard stick to measure our inside with respect to how unclean and untrue are we to ourselves and to the Guru, Sangat and Akal Purakh. Let us take some time to read the following text and have a good look at inside ourselves and then make a judgment as to how much we need to work to realize our spiritual dreams.

What do we understand by the word Pakhand? This is our state of mind which compels us to remain unstable in our thoughts, daily actions and reactions. It means we have more than one personality. Meaning we are not always Truthful. We act and speak differently depending on who we are trying to please or what we are trying to achieve. We may be partially truthful on some occasions and totally untruthful on other occasions. The reason we think differently at different times is because our actions and reactions are being governed by the 5 thieves plus desire, jealousy and slander (Panj Doots – Kaam, Krodh, Lobh, Moh, Ahankaar and Asa, Trishna, Mansha, Nindya, Chugli and Bakhili).

These biggest enemies of ours are residing inside our body. They will always try to distort our mind and take it away from accepting, acting and speaking the Truth. This kind of a mental state compels us to be a certain way on the outside but to be something else inside. Such a state of mind is called the Pakhand (Hypocrisy). As long as we have not cleaned up ourselves from inside completely and have become completely truthful, we are regarded as a hypocrite (Pakhandi) in God's court (the Dargah of Paar Braham Parmeshwar).

There is no difference between a Pakhandi (Hypocrite), a Manmukh(self centred) and a Khota Aadmi (false person). Either we are completely truthful from inside and outside, or we are not. This means either we are a Pakhandi or a Sach Khandi (Resident of The Realm Of Truth). This means if we are not in Sach Khand then we are in a Pakhand. This means the person who is in Sach Khand is not in Pakhand, or if we have not reached the Sach Khand Awastha then we are in a Pakhand.

So only a Puran Sant, Sadh, Satguru and a Brahma Gyani is not a Pakhandi everybody else is a Pakhandi –

Jo Jo Deesey So So Rogi Rog Rehit Mera Satgur Jogi

***Man Saacha Mukh Saacha Soi,
Aur Naa Pekhe Ekas Bin Koi,***

Nanak Eh Lachan Brahma Gyani Hoi.

The Pakhand can vanish only when one has entered the Sach Khand, and as long as that doesn't happen, we are not completely truthful and are not able to serve the truth completely, that means we are still a Pakhandi, a Manmukh or a Khota Aadmi –

Khare Parakh Khajane Paye Khote Bharam Bhulaye.

As long as we are in doubts – Bharam, in Dubidha – double mindedness, and we are being eaten by the untrue thoughts, actions, reactions and as long as we are serving the Panj Doots, Nindya, Chugli, Bakhili, Asa, Trishna and Mansha, we are counted as a Pakhandi, a Manmukh and a Khota in the Dargah of Akal Purakh.

The bottom line is that if we are not a Sach Khandi then we are a Pakhandi.

Even if we are residing in any of the four Khands before Sach Khand (Dharam Khand, Gyan Khand, Saram Khand and Karam Khand), we will still be counted in Pakhand, however, the element of Pakhand continues to diminish as the soul moves upwards on the spiritual ladder and the element of truth keeps on increasing.

Even the 330 Million demi-gods (Devi Devtas) are considered in Pakhand if they are not in Sach Khand.

Only a soul which has completely cleaned, itself, has become a Puran Sachyara and have taken himself to Sach Khand is not a Pakhandi. Such a soul will become single vision –

Ek Munn Ek Chit

and Ek Drisht

and will merge in the truth completely, will become a Khalsa and one with the Almighty.

The confession of our misdeeds is the key to eliminate the effect of Panj Doots in our life, we should be practicing an open confession on a continuous basis, until the time we are relieved the effect of these biggest enemies, which are deep mental sicknesses – Deeragh Mansik Rog (Kaam, Krodh, Lobh, Moh, Ahankaar and Asa, Trishna, Mansha, Nindya, Chugli and Bakhili) of our soul and mind.

The person who adopts to the open confession will be able to cleanup his inside much faster and relief himself of the effect of Panj Doots. The open confession should be followed with the Naam Simran. The open confession means accept your misdeeds (untrue actions and reactions, untrue and sin thoughts) openly in full congregation.

Open confession is a very difficult thing to do in the beginning so start with a confession within yourself and then slowly you will get the courage to come out openly and confess openly. This is a very essential characteristic of a person who becomes completely truthful and serves the truth. We will not be able to serve the truth if we don't accept our own misdeeds openly.

After gauging our inside, let us all give a promise to the Guru, Paar Braham Parmeshwar and the Sangat that from today onwards we will start working towards living a truthful life, if we are already trying to live truthfully then increase our efforts to become a completely truthful person, who sees, speaks, and listens the truth, and when we become a completely truthful person then we start serving the truth – Satnaam.

There is no service bigger than serving the truth, there is no service more pious than serving the truth, there is no service better than serving the truth that will give you the highest level of enjoyment.

A Puran Sachyara is a Jivan Mukt, a Sant, a Braham Gyani, a Param Padvi, and we all should have the target to become one like them. While still living on this earth the Jivan Mukti is in Sach Khand only, and let us work towards becoming a Sach Khandi and leave the life of a Pakhandi.

All this happens with Gurkirpaa only because it is a Gurparsaadi game, but let us all try sincerely, honestly and diligently and pray to the Akal Purakh for His Kirpa and if we do so we will definitely be blessed with His unlimited Kirpa.

Dassan Das

5. Jap Ji - The Journey To SachKhand

With great love everyone repeat :

"Sat Naam Sat Naam Sat Naam Sat Naam Sat Naam Sada Sada Sat Naam Ji"

With the unlimited blessings (beant kirpa) of the Satguru Sache Patshah Patshahi Patshah and Agam Agochar Shri Akal Purakh Ji and under His Puran Hukam, this sevak of yours is sharing the very wanted and required Puran Gyan – divine knowledge for Puran Bhagti in a very understandable and easy to learn manner for the benefit of the Sangat

This divine knowledge as blessed by Patshahi Patshah will be extremely helpful in motivating you to move on the Sant Marg with full force and enthusiasm. We have received very encouraging messages from some of the INTERNET Sangat concerning the previous messages posted by your chakkar(servant). Thank you all very much for taking time to read these messages and even more so to ask beautiful questions, and even more so increasing your thirst for Naam Simran and learning Gurbani as you move on this journey to Sachkhand.

THE JOURNEY TO SACHKHAND – SACH KHAND DI YATRA

Akal Purakh is "Sarav Viapak" meaning "All Pervading". He is present every where, in every bit of this universe. This All-Pervading Embodiment (Saroop) of Himself within the Creation is known as "Sargun" :

Nirgun Aap Sargun Bhi Ohi

Nirgun Sargun Nirankaar Sun Smadhi Aap

He is also present in the form he had before Creation began, before Time. And still exists in that form which is beyond the Creation. That Form of God is known as "Nirgun".

- Roop Na Rang Naa Rekh Kichu Tre Gun Te Prabh Bhin (No Form No Colour No Mark)

-Param Jyot Puran Parkash

- Complete Silence in the Sunn Mandal - and Sach Khand,

He has also presented Himself as His "Gyan" "Divine Knowledge". Embodied as Gyan He is known as Shri Guru Granth Sahib Ji.

Before the creation of the universe – Kot Brahmaṇḍ (countless worlds), Akal Purakh Himself sat in a state known as "Sunn Mandal" – realm of deepest meditation. He was in deepest meditation "Sunn Smadhi" in complete silence for 36 Ages (meaning an unknown and incredible amount of time in human terms).

The Jap Ji lays down the road map for the soul (Jiv Atma) to merge from the "Sargun" To "Nirgun". The Nirgun Form is

- the Origin
- the Supreme Light (Param Jyot)
- the Complete Silence of the "Sunn Mandal"
- the realm of Truth "Sach Khand".

The entire journey follows the following 5 states of spirituality (Atmik Awastha) as defined in Verse (Pauri) 35 to 38 of Jap Ji:

1. Dharam Khand

2. Gyan Khand

3. Saram Khand

4. Karam Khand

5. Sach Khand

For most people this journey can be commenced but can't be completed without the blessings of Akal Purakh Himself – and Gurkirpa of a Puran Sant Satguru

Bin Satgur Bhagat Na Hoi

Bin Satgur Kine Naa Payea

Bin Satgur Mukt Naa Hoi.

In order to accomplish your journey to Sach Khand you need to have Gurparsadi Naam.

A Puran Sant Satguru is the only one who is capable of giving you the Gurparsadi Naam.

Satgur Sikh Ko Naam Dhan De

Naam Amolak Rattan Hai Pure Satgur Paas.

It is well defined in the Mool Mantra that the True Naam – "Sat Naam" is Gurparsadi.

Ek

Only One

There is no one else like Him.

He is unique

Oan

Braham

Akal Purakh

Kar

One-Nectar

Complete Silence is the Nectar

*Jo Ek Ras Hai
Atam Ras Hai
Braham Da Nirgun Saroop
Param Jyot Hi Atam Ras Hai
Puran Shanti Hi Atam Ras Hai*

Sat Naam

Ek Oankar's Name(NAAM) is "TRUTH" (SAT).

Ek Oankar is the one that exists in reality – the all pervading TRUTH.

SAT NAAM is the origin, the seed of Creation.

SAT NAAM is not perishable.

Beyond description, no boundaries, no limits, is infinite.

*Ek Oankar Sacha Naam Hai
Jo Hond Vala Hai
Jo Sat Hai
Jo Aad Jugadi Sat Hai
Beej Mantra Hai
Maha Mantra Hai
Jo Man Nu Tar Denda Hai
Jo Man Nu Vas Kar Denda Hai
Jo Man Nu Shant Kar Denda Hai
Jo Man Nu Panj Doot Tu Mukt Kar Denda Hai
Jo Man Nu Hirdey Nu Paviter Kar Denda Hai
Jo Aap Param Jyot Puran Parkash Hai
Jo Sabh Da Janam Data Te Palan Hara Hai
Jo Agam Agochar Hai
Agam Hai Anant hai Apaar Hai Beant Hai
Jo Insaan Nu Apne Aap vich Abhed Kar Ke Apna Hi Roop Bana Denda Hai
Jo Atam Ras Hai
Jis Di Mehma Kathi Nahin Jaa Sakdi Hai*

Karta Purakh

Who does everything

He is the one who runs the entire universe

Who brings up every one.

*Jo Sabh Kuch Karta Hai
Jis De Hukum Ander Sabh Kuch Vaparda Hai,
Jo Sari Srishti Nu Chalanda Hai
Jo Sare Jiv Atmavan Di Seva Sambhalta Karda Hai*

Nirbho

Fearless

Everything else in Creation is fearful.

The entire Universe is in fear.

He is the only one who is free from all fear.

*Jis Nu Koi Bhau Nahi Hai,
Jo Nidar Hai,
Jis Nu Kise Da Koi Dar Nahin Hai
Baki Sabh Shrishti Bhau Vich Hai
Jo Sare Bandhana Tu Mukt Hai*

Nirvair

Without any enmity,

No animosity with any one in the entire universe

Single vision

Always speaks the truth and sweet words

Always think good of others and does good to others,

Who is full of complete humbleness

Who is very simple.

*Koi Vair Nahin Karda Kise Naal Bhi,
Jo Sabh Da Mitter Hai, Kise Da Vairy Nahin Hai
Sabh Nu Ek Drishti Naal Dekhda Hai*

Amrit Vachan

*Mith Bolra Hai
Jo Sabh Nu Pyar Karda Hai
Jo Maha Parupkari Hai
Sarbat Da Bhala Karda Hai
Jo Sada Puran Nimrata Vich Vaparda Hai
Jo At Saral Hai*

Akal Murat

Who doesn't die

Beyond time and space

Can't be measured, limitless, no boundaries

Unimaginable

*Jo Kal De Chakkar Tu Pare Hai
Akal Hai,
Kal Tu Rehat Hai
Jisda Koi Ant Nahin Hai,
Jo Beant Hai,
Agam Hai,
Apaar Hai,
Anant Hai
Jis Di Vishalta Di Kalpana Nahin Kiti Jaa Sakdi
Jisda Pura Bhed Kise Na Payea Hai*

Ajuni

Beyond the cycle of life and death

Was always present, and present before the beginning of the universe, is always present

Jo 84 Lakh Juni De Chakkar Vich Nahin Penda Hai,

Janam Maran De Bandhna Tu Pare Hai,

Jo Janam Maran De Rog Tu Mukt Hai,

Jo Aad Jugad Tu Sadivi Hai,

Na Kade Jamda Hai Na Kade Marda Hai,

Sat Chit Anand Hai

Saibhan

Self lighted

Doesn't require any support, self created

He is the one who is taking care of every one of us, the entire universe

Apne Sahare Aap Parkashmaan Hai

Jisne Apni Sajna Aap Kiti Hai

Jo Sabhna Di Sambhal Karda Hai

Gurparsad

Gur means Akal Purakh and the Guru

Parsad means blessings (Kirpa).

Gurprasad means that God is only achievable only with the grace of the Almighty

In summary, Sat Naam (God named "Truth") is the only one with all the qualities of the Mool Mantr and other unmeasurable and undefinable qualities and which is achievable only with the blessings and grace of Almighty.

The Mool Mantra is beyond description. The entire Gurbani contained in Shri Guru Granth Sahib is the detailed description of the Mool Mantra only. The Mool Mantra is also called the Beej Mantra and

Beej Mantra Sarab Ko Gyan.

There is a continuous flow of Gurbani through all ages and time which means that the description of the properties and qualities of the Akal Purakh, Sants and Bhagats are a continuous function. It never stops, it is infinite because it is the description of infinite, there is no end to the description of the infinite. The only thing you all need to understand is that the Sat Naam is Gurparsadi. If you accept and understand that then have complete belief in it too:

Jiske Ridhey Vishvaas Prabh Ayea Tut Gyan Tis Man Pargatayea

Then if you are able to get the Gurparsadi Naam your journey to Sachkhand can be very easy one. This can't be achieved without the Sangat of a Puran Sant Satguru, Braham Gyani, Param Padvi, Jivan Mukt, who is authorized by Akal Purakh to give Gurparsadi Naam to Sangat.

The ones who are blessed with the Gurparsadi Naam are very lucky, and those of you are not yet blessed with Gurparsadi Naam should pray for getting the Gurparsadi Naam. And if you are lucky enough and if your prayer comes from the true heart and also if your deeds - Karni is good, and have Purble Karma Ke Sanjog, then you might meet a Puran Sant Satguru who might bless you with Gurparsadi Naam, hold your hand and give you Jivan Mukti – salvation

Bhag Hua Gur Sant Milayeaa Prabh Avinasii Ghar Me Payea

Esa Sant Milawo Mo Ko Kant Jina Ke Paas

Sant Sang Anter Prabh Ditha Naam Prabhu Ka Laga Mitha

Sarab Nidhan Nanak Har Rang Nanak Paie Sadh Ke Sang

Sadh Jana Ki Mango Dhoor Nanak Ki Har Locha Poor

Sant Japawe Naam

Satgur Sikh Ko Naam Dhan De

Naam Amolak Rattan Hai Pure Satgur Paas

Satgur Maha Purakh Paras Hai

Sat Purakh Jin Janyea Satgur Tis Ka Nao

Satgur Sat Purakh

Satgur Nirankaar

Braham Gyani Aap Parmeshwar

Braham Gyani Aap Nirankara

Braham Gyani Mukt Jugt Jee Ka Data

Braham Gyani Puran Purakh Vidhata

Ram Sant Dohe Ek Hai

Nanak Sadh Prabh bhed Naa Bhai

Sadh Ki Upma Tre Gun Te Door

Sadh Ki Shobha Ka Nahi Ant

Sadh Ki Shobha Sada Beant

Braham Gyani Gurparmeshwar Ek Hi Jaan.

So only Braham Gyani, Puran Sant, Puran Sadhu Pargatyeo Jyot is capable of giving Gurparsadi Naam to Sangat. Gurbani is full of these Shaloks and Braham Gyan which prove this verdict about Gurparsadi Naam and where will you get it.

Let us try to learn what are the Five Stages of Spirituality - Atmik Awastha:

Dharam Khand:

This is the first level of spirituality as described in Jap Ji. Most Sangat who has realized that their birth as a human being is meant to achieve salvation while alive (Jivan Mukti)

Bhai Prapat Manukh Dehuria Gobind Milan Ki Ehi Teri Baria.

With the advent of this preliminary enlightenment about the religion and its purpose one starts to take interest in the Gurbani, some people become amritdhari, start to practice the religion by reading Panj Banis – Jap Ji, Rehras, Jaap Sahib, Chopayee Sahib, Shabad Hazare, Swaye, Anand Sahib – they start up practice the Rehat of 5 Kakaars.

A large population of the Sangat dwells in this Khand – probably 99% of the Sangat is in the Dharam Khand only, and they remain there for ages – several lives together. In order to move further you need to understand the Gurbani and get Gyan from the Gurbani, but a majority of the Sangat just believes that just reading Gurbani is enough – doing Panj Bani Path is more than enough.

Infact those of you who are engaged in reading the Gurbani very heavily will realize that your spiritual achievements are hardly any, and if you think that you are achieving something by doing so that will be your ego which will be a barrier in making further progress. There is a difference between reading Gurbani and listening to Gurbani, which have been well explained in one of the earlier posted articles by this servant.

Really listening to Gurbani means you should understandit andto bring it in to your daily life. And if you are able to do so then you will start to understand it more and more and bring it into your daily life more and more, moving on like this a stage will come when you will be completely enlightened about the real purpose of Gurbani and the path to follow for Jivan Mukti.

Jap Ji describes the Dharam Khand upto Pauri 34 - whatever is described upto Pauri 34 happens in the Dharam Khand -the person who understands the meaning of Jap Ji upto Pauri 34 or who is trying to understand the meaning of what is written upto Pauri 34 is in Dharam Khand : -

- understanding the Mool Mantra,
- what is the importance of becoming truthful and how to become truthful –

Kiv Sachyaran Hoiey Kiv Kure Tute Paal,

- understanding the meaning of Hukam –

Hukme Ander Sabh ko Bahar Hukam Naa Koi.

Nanak Hukme Je Bhuje Taan Haume Kahe Naa koi

Jo Tudh Bhaye Sai Bhali kaar

- believing and acting

Sunea Manyea Man Kita Bhao, Anter Gat Tirath Mal Nao

- understanding of all the vital qualities of Akal purakh

Sabh Gun Tere Me Nahin Koi, Bin Gun Kite Bhagat Naa Hoi

- and a wealth of divine knowledge.

It is suggested to the Sangat that you should read a good translation to understand the meanings of Jap Ji. It is Puran Brahm Gyan and its understanding will do wonders to you. The normal every day reading of Jap Ji is not as fruitful if you do not understand it in the real sense.

Gyan Khand:

This is when your inside is fairly enlightened with the knowledge you need to further your spiritual goals. At this stage all kind of good information starts to flow into you, you start to understand Gurbani in a better and more complete perspective. This is when you realize that you have to do Simran, do good to others, kill your Panj Doot. You start to realize in the real sense what should you be doing to advance yourself on the spiritual path.

The problem is that there is no way you can learn everything to be done in order to reach the next levels of spirituality, because that is the way it has been laid out by the Gurbani when it says

*Guru Bina Gian Naa Hoi
Guru Bina Ghor Andhaar*

This is where the need for an enlightened soul comes into picture. The need of a Satguru comes into picture. The need of doing Sangat of a Puran Sant comes in to being. The blessings (Kirpa) of a Puran Brahm Gyani comes in to play, because he is the one who has complete and full enlightenment and the divine authority to give you a Gurparsaadi Naam and guide you through the entire process.

If you have been through spiritual journeys from the previous lives then the Lord will make you come across a Puran Sant (The True Saint) or Brahm Gyani and you will be blessed with his Naam – “SATNAAM”.

*Kahu jugat kitei na paiye dharam
Nanak tis milei jis likhia dhur karam*

(sukhmani sahib)

There are a lot of people with a lot of knowledge of Gurbani. Some of them have Ph. D's and various academic qualifications. They can confidently stand on a forum and give lectures for hours on end. But one who gets too much of academic knowledge (Shastri Gyan) but has not put it into practice to earn the spirituality can't do any good to others.

Only an enlightened soul of a Puran Sant will have the required spiritual effect on the Sangat. Because he has been authorized by the Almighty to conduct this kind of a business. The other thing is that if you get a Ph.D in religion and become a very knowledgeable person that brings in a great deal of ego into you, and that will kill you spiritually.

For that matter all the worldly degrees and diplomas and positions bring nothing to your soul but a lot of ego. The more educated we are the more egoistic we become. The highest level of ego prevails in the highest ranks of society.

Pauri 35 describes the end of Dharam Khand and beginning of Gyan Khand. By understanding Jap Ji upto Pauri 34 a person enters into the Gyan Khand. Here he gets into next stage of enlightenment :

- he starts to become selfless
- selfishness starts to disappear
- he starts to understand the effect of Panj Doot and Maya,
- the difference between Sangat and his own family,
- his thinking horizons broadens up,
- he becomes more considerate of others,
- he starts to understand things happening around him in a spiritual perspective,
- he starts to understand his religious responsibilities more clearly,
- a great deal of divine knowledge starts to flow in to him - Gyan Di Andhi Aa jandi Hai,
- and he starts to enjoy religion more and more
- he starts to understand the creation of Akal Purakh - the entire universe,
- and he is a part of this universal family and not just a part of his own family.

Pauri 35 –

Dharam Khand Ka Eho Dharam – means whatever is described until this point happens in Dharam Khand, and then starts Gyan Khand.

*Gyan Khand Ka Akho Karam
Kete Pawan Pani Besanter, Kete Kaan Mahes
Kete Barhme Ghadat Ghadye, Roop Rang Ke Ves
Ketyan Karam Bhmi Mer Kete Kete Dhu Updesh
Kete Ind Chand Sur Kete Kete Devi Ves
Ketyan Khani Ketyan Bani Kete Pat Narend
Kete Surti Sevak Kete NanakAnt Naa Ant
Gyan Khand Me Gyan Parchand, Tithe Naad Binod Kod Anand*

Saram Khand:

Saram signifies the hard work - the efforts to improve your spiritual condition (Mehnat karni). After gaining all the understanding and knowledge from gyan khand he doesn't stop. He starts to realize that he has to work harder and harder to achieve his objective of reaching Sach Khand in order to obtain Jivan Mukti. Then he finds himself in a place where

- he understands that he has to delete the effects of the bad deeds and bad habits,
- he has to change himself and become a Truthful person
- he has to bring in all good qualities in himself
- he has to become a better person,
- he has to work to get relieved from Panj Doot and Maya.

With this state of mind he knows that he has to start putting in time to improve himself, he starts to put more and more time in to these efforts. His efforts get more concerted towards applying the Gurbani in to his daily life, he dedicates himself to seva simran and parupkaar (selfless service) type actions. The results of this effort are phenomenal and are described in Pauri 36 :

*Saram Khand Ki Bani Roop
Tithe Ghadat Ghadye Bahut Anoop
Taa Kia Gallan Kathian Naa Jahi
Je Ko Kahe Piche Pachtaye
Tithe Ghadye Surat Mat Man Budh
Tithe Ghadye Sura Sidha Ki Sudh*

As he puts in more and more efforts, he starts to reap the awards. Remember if you take one step with complete commitment towards Him - with Puran Shardha and Vishvaas towards Him, He will take ten million steps towards you –

Satguru Kot Penda Aage Hoye Let Hai.

The following changes occur :

- your mind starts to come under control
- your mind starts to becomes pure and relieved of the effect of Panj Doot,
- all the bad habits start to leave you
- your body starts to become more and more pure - like gold,
- your wall of falsehood (Kood Ki Kandh) falls down,
- you start to become a truthful person,
- you start to live for truth, see truth, differentiate between truth and non truth,
- you start to serve the truth, act truth, become fearless and so on.
- our understanding of everything goes to a very high level as high as of Devtas and Sidhs,
- your Surat-Mat-Man-Budh becomes pure and more enlightened
- your heart and mind become just incredibly beautiful and clean.

Your enjoyment level of spirituality is elevated to a very high level. This is what "Chad Di Kala" is. It starts when you are constantly moving up on the spiritual ladder.

Nanak Naam Chad Di Kala

means Naam is the "Chad Di Kala".

When you reach this stage then Akal Purakh recognizes your efforts and gives you a passport to the next stage of spirituality which is Karam Khand.

Karam Khand :

"Karam" means grace (Kirpa / Mehar / Meharamat). He bestows upon you His Grace. He opens up a devotional (bhagti) account for you in His Court (Dargah). He feels very happy on your efforts and blesses you with Smadhi. This is when you go into complete control of mind with absorption into the Word ("Ek Shabad Liv Laggi").

From now on whenever and where ever you listen to Gurbani, Kirtan, katha, and Simran, He makes you feel His presence in your body physically. This is when you become a bride (Suhagan) of Akal Purakh.

It is of paramount importance for the sangat to understand what a Smadhi is. Every one has a unique Smadhi - some people get blessed with silent Smadhi - some people start to dance with the movement of the body in various directions, movement of limbs and hands in different directions - these are the Assans (positions) in Smadhi.

He makes you sit the way He wants you to sit and move and not the way you want to sit and do it. His silent presence in your body makes you to do various actions and body movements. We will discuss in detail about the Smadhi at some other time in a separate article. The negative and

positive cosmic energies symbolised by SUN and MOON, and their two energy pathways up the spine called IRA and PINGLA (Ilahi Shakti of Chand and Suraj - Ira and Pingla). These start to flow in your body, all your aches and pains disappear.

Naam Amrit starts to flow in your body and you physically feel the presence of these cosmic energies in your body. This condition of Smadhi is not described in any of the Sikh books so Sikhs are unfamiliar with them. But when the MahaPurakhs start to go through this (dancing, moving around, having various positions of arms and legs) they tend to go into the basements for their bhagti to avoid silly comments from the public. They also tend to avoid doing bhagati in public gatherings as most Sikh people don't understand and get easily distracted.

If you see Guru Nanak's picture with a raised hand showing his palm - that is a position taken from being in Smadhi. It is one of the highest levels in Smadhi – because it is with open eyes. There is a complete and full flow of Supreme Light "Puran Parkash" cosmic energy and unlimited blessings emanating from His hand. Also Sant Ishar Singh Ji has a very famous picture of him in many houses in the same pose.

So if you see somebody dancing in a Gurudwara or any other place whilst doing simran, don't take it lightly – don't laugh at them. That person is at least in Karam Khand (he can be in Sach Khand too) and is just one step away from complete realization.

Slowly and slowly depending upon your efforts, your mind always stays with Naam - simran goes into "Ajapa Jaap" meaning it goes on automatically. Naam goes into your heart centre (Hirdey), and travels everywhere you take your sense too.

You are always very happy and in enjoyment of the spiritual bliss (Atam Ras). You become fearless and God-like – the closest a human being can be to God. This condition is beyond description.

*Karam Khand Ki Bani Jor
Tithe Hor Naa Koi Hor
Tithe Jodh Maha Balsoor
Tin Me Raam Reha Bharpoor
Tithe Sito Sit Mahima Mahe
Taake Roop Naa Kathne Jahe
Naa Oh Mare Naa Thage Jaye
Jin Ke Raam Vasse Man Mahe
Tithe Bhagat Vasse Ke Lohe
Kare Anand Sacha Man Soe*

Then you start to go in long Smadhi for hours and hours and some times into days and weeks. Then you enter very deep meditation - Sunn Smadhi. This is when your bhagti is counted in Sach Khand and Dargah.

He becomes very happy on your performance and gives you a bonus - a performance bonus! He

sends the Gurus and Devta's to bless you. You will see and sometimes talk to the Gurus and Bhagats and they will incredibly recognize you and bless you in your deep meditation.

Your Suksham Dehi (Spiritual Body) becomes absolutely pure and gold like "Kanchan Hoi Dehi". Your mental sicknesses are cured "mansik rogs" go away, nothing can distract you. Now you are tied to the Akal Purakh. Your spiritual eye (Gyan nettar) will open and you will start to see (Alokik Nazzare) unique scenes and so on. Then your tenth gate at the top of the spiritual vody (Dassam Dwaar) opens and you are permanently connected to Akal Purakh.

Every person's bhagi is different. They have different experiences and see different things. They get blessed with different spiritual powers. They get different Hukams and to move in different directions. It is very hard to explain in words all these things "Beant Dian Beant Hi Baatan". You can only experience it and know it. There is no other way to know it "Jin Chakhyea Tis Janyea". When you reach this level of bhagi then your body fills with Amrit and stays full of Amrit all the time and when your bhagi has been further recognized by the Akal Purakh then He rewards you and places you in Sach khand.

Sach Khand:

Then the bhagi continues in Sach Khand. Under this stage you will be going through a number of spiritual exams. For every bhagat these are different situations that they have to physically pass through in Karam Khand and Sach Khand. These exams may be related to maya, moh and so on. Various bhagats have gone through various difficult situations, like Baba Farid had to donate his eyeball for a piece of fire to a prostitute. Bhagat Prehlad had to go through the atrocities of his own father. And like our Gurus had to go through such circumstances such as sitting on the hot plate of Guru Arjun Dv ji (Panjvi Patshahi Da Tatti Tavi Te Bethna). And Tenth Master had to sacrifice his whole family and so on.

Akal Purakh will make sure that

- your love for him is pure and complete and truthful,
- you understand His Hukam and obey His Hukam,
- you are now completely dedicated to the service of the Sangat and the Guru,
- you are completely ready to work and move on the path of parupkar and maha parupkaar,
- for you the entire universe is just one family,
- you love all his creations as much as much as you love Him,
- you are one vision - Ek Drisht,
- you have are focused on the ONE with a single mind - Ek Man Ek Chit
- with His Kirpa you are saturated with all the qualities of a Puran Sant. Every hair and cell ("Rom Rom") becomes Sat Naam. You see Puran Parkash Param Jyot Darshan. Your body becomes a body of Puran Parkash - you talk to the Akal Purakh and so on. However, everyone have different experiences so it can't be generalized.

*Sach Khand Vasse Nirankaar
Kar Kar Vekhe Nadar Nihaal
Tithe Khand Mandal Varbhand*

*Je Ko Kathe Te Ant Naa Ant
Tithe Loe Loe Akaar
Jiv Jiv Hukam Tive Tiv Kaar
Vekhe Vigse kar Veechaar
Nanak Kathna Krda Saar
Jat Pahara Dhiraj Suniaar
Ahran Mat Ved Hathyaar
Bhau Khala agan Taptau
Bhanda Bhau Amrit Tit Dhaal
Ghadye Shabad Sachi Taxaal
Jin Ko Nader Karam Tin Kaar
Nanak Nadri Nadar Nihaar*

A stage reaches when your bhagti is recognized as complete by the Akal Purakh. This is when He blesses you with His Agami Anant Apaar and Beant Kirpa and this is when the Charans of The Akal Purakh get saturated in your heart. You become a Puran Sant, a Sada Suhagan. He takes your name from you and gives you His Naam. Then you become one with Him, you become a Param Padvi - Puran Braham Gyani and a Puran Khalsa a Puran Sant, a Jivan Mukt.

It is very difficult and almost impossible to explain it in detail. What and how it happens for each bhagat is different and Akal Purakh adopts different ways to bless you with these Padvis. At this stage Akal Purakh blesses you with all kind of spiritual powers. Now your job is to move on the path of parupkaar and maha parupkaar –

Janam Maran Dohun Me Nahin Jan Parupkar Aye

The above narrative is all based upon the actual experiences with this sevak of the Satguru Sache Patshah Ji, Patshahi Patshah Ji had with His Agami Anant Apaar and Beant Kirpa. You may not be able to find these words in any book or any published material. This is being disclosed to the Sangat for them to get motivated, look into yourself and make a self judgement about where do you stand and where do you have to go.

You need to make an understanding of yourself in order to find Him in yourself, because He is very near. He is sitting inside you but you can't reach Him unless you understand yourself in completeness and then become a complete Sachyara –

Apna Aap Pechanye Ta So Janyea.

With this much information and knowledge you should be able to make a good judgement about yourself concerning your spiritual condition - Atmik Awastha.

It is this sevak's earnest request to the Sangat that they should share this with all their family members and friends, relatives and other Sangat, and also share your own experiences with the

rest of the Sangat, believe us, it will be an incredible seva and it will enhance your spiritual condition and learning of the Gurbani.

Please forgive this chakkar of the Sangat and the Guru for any misrepresentations made in this article. It is not at all the intent and purpose of this sevak to offend anybody, but help the Sangat on this path of Jivan Mukti. It is hard to write the Gurbani in roman English so please once again forgive this sevak for any mistakes, however, these will be corrected and reposted if anybody finds any, we will appreciate a feed back.

Dassan Das

6. Supreme Spiritual State - Sunn Klaa

This article aims to give a glimpse of the Total Truth. Dhan Dhan Shri Paar Braham's highest and most powerful divine status which is described by the following Shabads:-

Sunn Klaa. God's highest divine power is that of complete silence.

Sarabh Klaa Bharpoor. God is full of all the super divine powers.

Aprampar. God is the self-created Creator who is Infinite, has no boundaries and has no dimensions.

Sarav Viapak. God is omnipresent.

Agam Agochar. God cannot be seen or observed through the five senses. The Divine Eye, Dib Drisht, is required to see, hear and feel Him within.

The entire creation has originated from the *Sunn Klaa, this is God's highest divine power of complete silence and complete stability.*

As well as being the highest divine power, Sunn Klaa is also the highest level of spiritual attainment. This is where the soul experiences *perfect silence as there are absolutely no thoughts and no distractions in this state of complete stability.*

Sunn Klaa is the state that *Dhan Dhan Shri Paar Braham Parmeshwar has remained in for countless Ages.* This is the state in which He lives and this is where He can be realized. Any soul which reaches this level of complete silence achieves and realizes Him, that is also why Gurbani says, “*Sunn Smaadh Maha Parmarath.*”

This is where the soul merges with the Almighty. This part of Infinity is Braham Himself. A merged soul is totally undistracted by Maya and completely stable. After complete realization the soul remains in this state permanently.

This is where all of the spiritual and eternal powers come into a soul and then there remains no difference between such a soul and Paar Braham Himself. Such a soul becomes a:-

- *Puran Sant Satguru,*
- *Puran Braham Gyani,*
- *Gur Parsaadi Naam Amrit Ka Data,*
- *Gur Parsaadi Naam Ka Beopari,*
- *a living God on Earth,*
- *“Nanak Braham Gyani Aap Parmeshwar,”*
- *“Braham Gyani Mukt Jugat Jeea Kaa Data,”*
- *“Braham Gyani Puran Purakh Vidhataa,”*
- *“Nanak Sadh Prabh Bhed Naa Bhaaee,”*
- *“Ram Sant Dohen Ek Hain.”*

Maaroo Mehulaa 1 ||

sunn kulaa apranpaar dhhaaree ||

SGGS 1037-1038

In the Salok we are now discussing, God has been very kind upon us by giving us the Braham Gyan about this highest level of eternity, spirituality and divinity known as Sunn Klaa. “**Maaroo**

Mehulaa 1 ||" means that *Dhan Dhan Shri Paar Braham Parmeshwar* has given us this Brahm Gyan through Dhan Dhan Shri Guru Nanak Patshah Ji who Himself had achieved that level of Eternity. Let us try to understand it and bring these priceless jewels and diamonds inside us and by doing so learn the purpose of our human life and achieve salvation – Jivan Mukti.

This power of complete silence, Sunn Klaa, is the highest eternal power of Eternity - Dhan Dhan Shri Paar Braham Parmeshwar. There is nothing above this Divine power where there is a complete silence and no distractions, complete stability. This is where Almighty resides and lives. This is where he remotely controls and executes His Hukam.

Such a state of spirituality and eternal power is known as Sunn Klaa. This is where there is nothing less than complete silence. Such a state is also defined as Param Jyot Puran Parkash. This is also sometimes referenced as Braham Khand – the inner most part of Sach Khand where the Creator and Doer resides. When a soul reaches the level of Bhagti where there is complete silence, complete freedom from thoughts and no distractions, then that soul has won over everything. That soul has won over the mind and Maya - Panj Doots and all desires.

Such a soul becomes one with the Almighty. Then there remains no difference between Akal Purakh and such a soul. It becomes a Puran Sant Satguru, a Puran Braham Gyani by virtue of this highest level of Eternal Power.

sunn kulaa apranpaar dhhaaree ||
aap niraalum apur apaaree ||
aapae kudhurath kar kar dhaekhai sunnuhu sunn oupaaeidhaa ||1||

The self-created Creator who is Infinite, has no boundaries, has no dimensions, has been in existence even from the beginning of this universe, because He is the only Creator and the only Doer, all of His eternal and Divine powers are His own creations.

The Creator creates the entire nature from Sunn Klaa – from the Eternal Power of Complete Silence, and then watches it with eternal happiness. This means that the entire nature - the entire universe, has originated and been created by the Creator from this eternal power of Sunn Klaa.

poun paanee sunnai thaе saajae ||
srisatt oupaae kaaeiaa gurr raajae ||
agan paanee jeeo joth thumaaree sunnae kulaa rehaaeidhaa ||2||

Look at the wonders of the Sunn Klaa – the most wonderful life giving eternal entities air and water have also been born from the Sunn Klaa, “*Pawan Guru Pani Pita Mata Dharat Mahatt.*”

Look at the importance of these two natural elements air and water, how divinely they have been gifted to us by the Almighty. These two elements are free and equally available to each and every soul, each and every creation of the nature. There would be no life without these two elements. With every breath the Pawan Guru goes inside us, and water is the father - Pani Pita. It is as pious and pure as the Almighty Himself.

Look at the Earth, it is another life giving entity, whout which we couldn't survive. This is the Dhan Dhan Divine Wisdom of Gurbani. Let us bring these Gyan Ke Moti (pearls of wisdom) inside us and make a Mala of these priceless diamonds and jewels in side us. This is the real Mala of Naam, of Braham, of the divine qualities of Braham. That is the real Mala and we should all earn this Mala.

And then after the creation of these life giving divine gifts, the Creator created all the living beings like us and other species . The body of each creation is the fort for a soul. So He created a fort, a place for the soul to live. The creation of the human body is a place for our soul to live now and was created from five elements – Air, Water, Fire, Earth and Sky.

The soul which is the Jyot of Braham, the infinite part of the Braham, the Nirlep undistracted part of the Braham, which is not effected by Maya, was instituted in this fort of the body.

sunnuhu brehumaa bisun mehaes oupaaeae ||
sunnae vuruthae jug subaaeae ||
eis pudh veechaarae so jun pooraa this mileeai bhurum chukaaeidhaa ||3||

Brahma, Mahesh Shiva and Vishnu are the Devtas which are worshipped instead of the Creator by some communities. But, even they were created by the Creator from the Sunn Klaa.

Such is the Eternal Power of the Sunn Klaa that Dhan Dhan Shri Par Braham Parmeshwar has remained there for a countless number of Ages. Each Age is called a Yug, such as Sat Yug, Treta Yug, Dwapper Yug and now Kal Yug. Each Yug lasts millions of years.

The soul which earns this most powerful eternal blessing of Sunn Klaa, becomes complete in Himself. This means that soul gets Himself absorbed in the Almighty, becomes a Roop of Braham, the infinite part of the Braham.

Anybody who comes in contact with such a highly eternally and spiritually blessed soul will become like Him too. Such a soul is also described as an Apras Aparas in Gurbani. When we come in contact with a such a soul we are eternally blessed by them and will eventually become like them. In the company of such an Apras Aparas all the doubts in our mind vanish.

sunnuhu suputh surovur thhaapae ||
jin saajae veechaarae aapae ||
thith suth sar munooaa gurumukh naavai fir baahurr jon n paaeidhaa ||4||

The construction of the Sat Sarovars – the Seven Oceans meaning the seven energy centres (chakras) in the Sukhsham Dehi (soul body) were also created by the Creator from the Sunn Klaa. The activation of these Amrit Sarovars can only be achieved through Sunn Smaadhi. Let us talk a little bit more about these Sat Sarovars – Seven Seas of Amrit, which are created by the Creator inside our human body.

These are the centers of divine powers and the source of Amrit inside our human body, they are present in:-

1. Trikuti – center of the forehead, which is also called the Gyan Netter,
2. the throat centre,
3. the Hilda Kamal, heart centre
4. the Nabhi Kamal, navel centre,
5. the sex organ centre,
6. the lower portion of spine which is also called Kundlni,
7. the top of the head – Dassam Duaar.

These are all activated by the divine and eternal blessings when the Gur Pasaadi Naam – Satnaam goes into them. And when the cycle is completed starting from the Surat – in the Trikuti area and Naam travels down to the throat centre, the Hilda Kamal, then Nabhi Kamal, then to the sex organ centre and Kundalini and up through the spinal cord channels called Ida, Pingla and Sukhmana and hits the Dassam Duaar and back into the Trikuti. When these Amrit Sarovars are enlightened a continuous flow of Amrit starts in the entire body. This creates the real Naam Ki Malaa and Ajapa Jaap all through this cycle.

The activation of this Naam Ki Mala is a Gur Pasaadi Game, and happens only when we do Gur Pasaadi Naam Simran sitting in Sunn Smaadhi. It happens by itself, not by our own efforts, but by the eternal blessings of Dhan Dhan Paar Braham Parmeshwar and the Gur Kirpa of such a soul who has realized this Sunn Klaa, a Puran Sant Satguru, a Puran Braham Gyani.

The soul who is able to activate these seven seas of Amrit becomes Jivan Mukt and such a soul is a Gurmukh soul. A Gurmukh soul means the soul who has completely surrendered himself to the Guru and has taken His wisdom – Gur Matt, and left the Dur Mat and Sansarik Mat behind.

sunnuhu chundh sooruj gainaarae ||
this kee joth thribhuvun saarae ||
sunnae alukh apaar niraalum sunnae thaarree laaeidhaa ||5||

The creation of the sun, moon and sky was also done by the Creator from the Sunn Klaa. There is His Jyot in all these entities too. The invincible and Infinite Braham remains self supported and doesn't need any assistance in any form or in any way, is totally independent and unique, and remains absorbed in Himself only.

sunnuhu dhhurath akaas oupaaeae ||
bin thnummaa raakhae such kul paaeae ||
thribhuvun saaj maekhulee maaeiaa aap oupaae khupaaeidhaa ||6||

The Earth and sky are also created from His Infinite super powers of Sunn Klaa. All of these entities sun, moon, earth and sky remain in their respective positions without any support from any source, except Himself.

The entire creation has been tied in to the rope of Maya. This means that all of these material creations are run by Maya. The Sargun Saroop of Dhan Dhan Shri Paar Braham Parmeshwar and remains under the jurisdiction of Maya. He is also the creator of His Sargun Saroop and He is the destroyer of His Sargun Saroop. This means everything living in the Creation is perishable, only His Infinite portion is indestructible. That part is the Truth, the complete Truth and that is His own Nirgun Saroop.

sunnuhu khaanee sunnuhu baanee ||
sunnuhu oupujee sunn sumaanee ||
outhubhuj chuluth keeaa sir kuruthai bisumaadh subadh dhaekhaaeidhaa ||7||

All four sources of life Andaj, Jeyraj, Seytaj, Utpujh and their communication channels – e.g. their languages are also created by the Creator sitting in Sunn Klaa. The entire universe takes birth from Himself, the Origin and after destruction or perishing, or dying goes back to Him.

The wonderful creation of the entire vegetation is also one of His wonderful actions. All these creations are born from the Sunn and when they are destroyed they go back to Sunn. All His creations are under His Hukam.

sunnuhu raath dhinus dhue keeeeae ||
oupath khupath sukhaa dhukh dheeeae ||
sukh dhukh hee thaee amur atheethaa gurumukh nij ghur paaeidhaa ||8||

The wonderful creation of day and night is also done by Him. He is the one who gives birth and death to the life. He is the one who gives the worldly happiness and sorrows in life – meaning that birth and death is also under His Hukam and our sorrows and happiness are also part of His creation.

The cycle of life and death is also His creation. Basically, this is a part of His Sargun Saroop, which operates under Maya. Only a Gurmukh can overpower Maya and find His original home – which is the infinite part, Param Jyot Puran Parkash of the Almighty.

saam vaedh rig jujur athhurubun ||
brehumae mukh maaeiaa hai thrai gun ||
thaak kee keemath kehi n sukai ko thio bolae jio bolaaeidhaa ||9||

The four Vedas that were written by Brahma are the Rig Ved, Jajur Ved, Saam Ved and Arth Ved. These were written by Brahma under Hukam from Akal Purakh. This means that all this divine knowledge presented in the Vedas by Brahma came from the Almighty only.

The three aspects of Maya were also produced by Akal Purakh. This means that Maya is also the creation of Dhan Dhan Akal Purakh Ji. Maya completely runs a normal person's life. Only the Puran Sants are not under Maya, they always remain one with Akal Purakh and Maya serves them instead of directing them. Maya remains under the feet of such Puran Sants, Puran Braham Gyanis.

There are three Gun (distinct properties) of Maya:-

1. Tamo Gun: Kaam, Krodh, Lobh, Moh, Ahankaar; duality; hatred.
2. Rajo Gun: Asa, Trishna and Mansha – desires.
3. Sato Gun: Daya – kindness; Santokh – contentment; Dharam – religion; Jat – control over lust; Sat – the Truth.

The soul which concentrates and operates under the Sato Gun of Maya is eventually eternally blessed and gets involved in the Gur Parsaadi Game, then does Puran Bhagti, and breaks through all of the barriers of Maya, wins over Maya and goes back to the infinite part of Braham, becomes one with Braham.

There is no price for Infinity. It can't be bought, it can only be attained through pure, pious and unconditional love, sacrifice and service to Him. Then such a soul understands His Puran Hukam and speaks the complete Truth, sees the Truth, hears the Truth and serves the Truth.

sunnuhu suputh paathaal oupaaeae ||
sunnuhu bhuvun rukhae liv laaeae ||
aapae kaarun keeaa apurunpar subh thaero keeaa kumaaeidhaa ||10||

He is the Creator of all the Khand Brahamands, seven Patal and Seven Akaash (???) are all His creation. All these things are then looked after by Him. He is the Origin and there is nothing beyond Him. He is Supreme and takes care of everything by Himself.

ruj thum suth kul thaeree shhaaeiaa ||
junum murun houmai dhukh paaeiaa ||
jis no kirupaa kurae har gurumukh gun chouthhai mukath kuraaeidhaa ||11||

The souls which are absorbed in Him remain in the infinite part of Him, and the other creations remain under His control through Maya and its three properties as discussed earlier. Every thing is under His Hukam.

The most serious mental sickness is the Haumai, which also is a part of the Maya's Tamo Gun, and is also created by Him. The entire cycle of life and death is due to the Haumai, which is the deepest sickness.

The person who is blessed eternally by Akal Purakh gets involved in the Gur Parsaadi Game. He has completely surrendered himself to a Puran Sant Satguru, a Puran Braham Gyani who has broken all the barriers Himself. The Puran Sant Satguru has won over the three properties of Maya completely. Such a Sant Satguru takes our soul into the fourth stage – Karam Khand and eventually gets our soul relieved of Maya and gives us salvation – Jivan Mukti.

sunnuhu oupujae dhus avuthaaraa ||
srisatt oupaae keeaa paasaaraa ||
dhaev dhaanuv gun gundhhurub saajae sabh likhiaa kurum kumaaeidhaa ||12||

The ten Avtaars have also been born from the Almighty. There are ten such Bhagats, who are the Avtaars of Dhan Dhan Paar Braham Parmeshwar in various Ages.

He is also the Creator of Shiva, Devis and Devtas, but these entities were born to work and bring the rest of the souls closer to the Almighty. However all of these entities called themselves gods and started to get themselves worshipped and ignoring the worship of Akal.

All of these Devi Devtas were and still are under Maya. None of them could break the barriers of Maya. These so called gods are responsible for their own condition due to their own deeds.

There is only one way to win over the Maya and break out of the infinite loop of Maya and go back to the infinite part of Braham and that is the complete surrender to the Gur and Guru, to become a Gurmukh, to earn the Guru's words and serve the Guru, and to remain forever at the Charans of the Guru.

Gurumukh sumujhai rog n hoe ||
ei^h gur kee pourree jaanai jun kooe ||
jugeh jugunthar mukath puraaein so mukath bhaeiaa path paaeidhaa ||13||

The person who recognizes this infinite power of Infinity – the Sunn Klaa, cannot be effected by any of these mental sicknesses of Maya. However, rare are the souls who can understand this unlimited power of the Sunn Klaa.

Throughout all Ages this path of following the Guru has been the way to achieve salvation. This path is the ladder of the Gur Parsaadi Naam, “Ik Oankaar Satnaam” Simran in Sunn Smadhi. Only this can bring the soul closer to Almighty.

The soul first goes into Smaadhi in Karam Khand and then into Sunn Smaadhi. This is where the Almighty can be realized. The door to Sach Khand can be opened in Sunn Smaadhi and the soul can enter Sach Khand. This is the highest level of Eternal Blessings – Gur Parsaad. This can only happen in the Gur Sangat of a Puran Sant Satguru, a Puran Braham Gyani.

Very rare are those souls who can understand this divine wisdom and follow it, but such souls who do are relieved of all the sicknesses of Maya and obtain respect in the Dargah of Dhan Dhan Paar Braham Parmeshwar.

punch thuth sunnuhu purugaasaa ||
dhaeh sunjogee kurum abhiaasaa ||
buraa bhulaa dhue musuthak leekhae paap punn beejaaeidhaa ||14||

The human body is made of the five elements as discussed earlier and this is all the creation of the Creator only. Our deeds, actions and reactions are recorded. If we sow bad we reap bad. If we sow good, we reap good. This means that all of our sorrows are due to our bad deeds and all our happiness is due to our good deeds, so we should sow only good deeds. Why do we sow bad deeds when we know that we will have to reap our bad deeds ourselves?

This is why everyone’s fate is different, because everyone’s deeds are different. The souls who sow more good deeds and accumulate their good deeds to such a level where they are recognized by Braham Himself, are eternally blessed by Him.

oothum sathigur purukh niraalae ||
subadh ruthae har ras muthuvaalae ||
ridhh budhh sidhh giaan guroo thaee paaeeai poorai bhaag milaaeidhaa ||15||

A Sant Satguru is Puran which means that He has completely merged into the Almighty. He has won over Maya and has penetrated and absorbed Himself into the infinite part of the Almighty. Such souls remain absorbed in the Gur Parsaadi Naam Amrit of Dhan Dhan Paar Braham

Parmeshwar. Only those souls who have the pre-ordained destiny – Bhaag meet the Sangat and gain the eternal blessings of a Puran Sant Satguru. They win over Maya and go back and merge into His Nirgun Saroop.

The spiritual powers and divine wisdom comes only to such souls which remain absorbed in the Almighty.

eis mun maaeiaa ko naehu ghunaeraa ||
koeo boojhuhu gianee kuruhu nibaeraa ||
aasaa munusaa houmai sehusaa nur lobhee koorr kumaaeidhaa ||16||

Akal Purakh is addressing us all and urging us to understand this game of Maya, its three properties and its adverse affects on our daily life, the most sickening being the cycle of life and death, “Janam maran da rog.” However, this game of Maya can only be understood if we replace our own wisdom with the Guru’s wisdom. There is no other way because the Guru has achieved Infinity so only He can tell us how we can do it.

If we don’t follow Gur Mat then we will remain under the control of Maya and remain in suffering. The person who understands and obtains all of the divine qualities of the Almighty, gets absorbed in Him. This means we will have to bring inside us all of the divine qualities of Brahma to be like Him. Only then will He absorb us in Himself.

sathigur thaee paaeae veechaaraa ||
sunn sumaadhh suchae ghur baaraa ||
naanuk nirumul naadh subudh dhhun such **raamai** naam sumaaeidhaa ||17||5||17||

In summary, we can’t achieve salvation without Smaadhi and Sunn Smaadhi, which is a Gur Parsaadi Game and comes to us only in Karam Khand and Sach Khand. We should all therefore try to understand its importance as discussed in the above divine wisdom and pray for getting the eternal blessings of Gur Parsaadi Naam, “Ik Oankaar Satnaam.”

Smaadhi and Sunn Smaadhi will come to us only when we are involved in a Gur Parsaadi Gur Sangat of a Puran Sant Satguru. This is because He is Amrit Kaa Data, Naam Amrit Kaa Data. Having His Sangat will bring us close to the Almighty and enable us to break the barriers of Maya, to win over Maya and to achieve Jivan Mukti. There is no other way to do it.

We should all therefore watch our daily deeds, do Naam Simran, completely surrender ourselves to the Charans of the Guru, then we will one day be blessed with the Gur Parsaad.

Dassan Dass

7. The Aim of Life - Heaven, Hell or Sachkhand?

HEAVEN, HELL OR SACHKHAND:

These three words are used in day-to-day life with different meanings to different people. Many people believe that you will find yourself in Hell, Heaven or Sachkhand only after death.

Careful analysis of Gurbani indicates that actually all these three words mean three distinct states of mind. All the people on the face of Earth live in one of these states at any given time. It is possible for any person to wander through these three states of mind several times in their life.

Your life after death is determined by how you lived on earth.

If you lived in Hell while living, then Hell awaits you after death.

If you lived in Heaven while living on earth then Heaven awaits you after death.

The same applies to Sachkhand living.

It is completely incorrect to think that living a life of hell on the Earth will be rewarded with a place in Sachkhand after death.

Broadly we can subdivide living in two categories:

1) living in Hell & Heaven and

2) living in Sachkhand.

Living in Hell & Heaven is under the influence of

- Maya,
- five vices (Kaam, Krodh, Lobh, Moh & Hankaar),
- desires,
- praise & slander,
- duality (i.e. getting confused between true & false).

The living in Sachkhand is living completely like God i.e. complete truthful living. Sachkhand living was lived by Ten Gurus, Jesus Christ, Hazrat Mohammad, Gautam Budha, Kabir, Naamdev, Ravidas and several saints in the modern day such as Sant Baba Harnam Singh, Sant Baba Nand Singh, Sant Baba Ishar Singh and several others. Our Guru Sant Baba Ji is a living example right now. Only a few people in a million live Sachkhand life everyone else lives in Hell & Heaven. Now we will describe with more detail, each type of living:

Heaven & Hell Living:

Heaven & Hell living is under the influence of Maya. Maya is nothing else but dark side of God himself. It is manifested through five vices.

- Kaam i.e. out of control Sex
- Krodh i.e. out of control Anger
- Lobh i.e. Greed
- Moh i.e. Emotional attachment
- Hankaar i.e. out of control Ego

All actions of ordinary people are dominated by these vices.

Kaam makes people covet members of the opposite sex other than their spouses and torments them if they do not succeed in their evil **Wish**.

Krodh makes people angry over accidents big or small or makes them angry if things do not happen as they **Wish**.

Lobh makes people covet material things beyond what is destined for them. So, they torment themselves by comparing what they achieved versus what they **Wished**.

Moh torments people because they indulge in preferential social treatment to their family, friends, relatives and colleagues compared to the rest of the world. So they come to expect special treatment from their family, friends, relatives and colleagues as compared to the rest of the world. They torment themselves when they get treatment less than they **Wished**.

Hankaar makes people love their praise and slander of others. Makes people think they are wiser and more capable than others. So they have expectation of preferential treatment from others because they are special. So they torment themselves when they get treatment less than they **Wished** for.

So Maya, acting through these five vices makes people live a life of Desires or Wishes. These Wishes or desires are sickness. They torment people all the time and punish their souls. Fundamentally, then, these desires cause people to expect more or different from what is naturally destined by God for them (**God's Hukam**). So they are fighting against **God's Will**. **And** rather than praying to God and being thankful for what they got, they start cursing or blaming God for the things they did not get or achieve.

Beside this there are nine doors (Gyan Indre), which influence behavior of people living in Heaven & Hell:

- Eyes (2)
- Ears (2)
- Nose (2)
- Mouth (1)
- Reproductive Organ (1)
- Anus (1)

Eyes let people see things and then because of their judgmental nature, they start comparing things, people etc. The comparison makes them **like** some things and **dislike** others. So, they start treating what they see as Good or Bad, Beautiful or Ugly. Now that is against God's will. He does not like Ustat (Praise) or Ninda(slander) of his creation whether it is people or things. So, eyes help people see, their judgmental nature then **judges** things to be good or bad. Then judgement leads them to **Wish** to see things they like to see and not see things they do not like to see. On further analysis we can discover that Eyes actually operate under the influence of the five vices and serve the five vices.

Similarly the Ears, Nose. Mouth, sex organs serve the five vices for people living in hell or heaven. To fulfill their desires these people indulge in bad behaviors that are too many to be described here completely. Few examples are stealing, injustice, manipulating, jealousy, backbiting, fighting, speaking foul or meaningless language etc.

So, Maya acting through five vices and served by nine doors (Gyan Indre) drives people living in Heaven & Hell to live a life of:

- **Wishes**
- **Judging**
- **Praising & Slandering**
- **Fighting God's Will**
- **Self inflicted Tormenting because of non-fulfillment of Wishes**
- **Bad behaviors aimed at desire fulfillment**

As a result of wishes and judging these people indulge in variety of behaviors. They divide things into good or bad. Good things they wish to have. When they can't have enough they self-torment and complain to God. Because of this they keep distancing themselves from God. Their mind is full of filth of Maya and they do not enjoy God's praise or worship. Instead, they enjoy slandering the people who worship God.

Sachkhand Living:

The people who live in Sachkhand have God completely in their heart. Maya and five vices can't distract them from their truthful life, on the contrary, Maya and five vices worship them and always serve them.

Their nine doors serve the Truth and not five vices plus Maya. They are not judgmental. They are Pragtyo Jyots i.e. God living in flesh and blood. These people live life free of desires, jealousy, praise or slander. They are single minded only in one direction and that is Truth. They can't be distracted. They have no feelings of guilt. They have no doubts and duality. They are not disturbed by pleasure & pain, hot or cold, accidents, death & birth of others. Nobody is good or bad to them, all are equal. All that happens on the face of earth is God's Song & Dance to them and they do not have any emotional feelings relative to any part of that.

They have desire neither to create nor to destroy except for the benefit of others. They live for others service. They sacrifice their lives for others if and when needed. They see God in everything and everyone.

They do not have fear of death. Their Soul is same as that of the God. So, they are indeed above life and death and have infinite wisdom and capability. Yet, they stay under God's Hukam (Will) and do not get into display of their divine powers. Display of divine powers is indeed interfering with God's hukam. If they must use their divine powers, they use for alleviating the pain or suffering of others and nothing else.

They are free from the cycle of birth and death. Just like God, they are within everybody and everything else and yet they are independent of everybody and everything. They are reborn only when God sends them to mend things on earth. They typically are engaged in alleviating other people's sufferings, spreading God's message to people. They become guides to people and they put people on the path to Sachkhand living.

They are like God, they act under God's hukam and they have God's powers at their disposal. God serves them at their will. All God's creation serves them. Despite all this they consider them lowest of all creatures humans and others.

Pragtyo Jyots have the ability to give Gurparsadi Naam and instill God's divine light in the hearts of ordinary people. Only a Pragtyo Jyot, living in Sachkhand can do that and nobody else. They like detergent purify souls of other people. The effects of Heaven & Hell living vanish in their presence. Ordinary people can't fathom the length, breadth and depth of their capabilities. Only people who live in Sachkhand can appreciate each other. They live in Truth and they are replicas of God, so they are independent of religions and norms of societies. Because of this ordinary people including the rulers, governments typically can't understand them and out of their confusion criticize them and even persecute them.

A Humble Servant